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countable for the Scottish prosecutions after 1589,—as if *his* theology differed in these matters from that of the clergy or the laity. The usual misapprehensions with regard to the Statute of 1604 are repeated. King James is said to have written his “*Dæmonologie*” to oppose Reginald Scot and *George Giffard*,—instead of Scot and *Wierus*. The ignorance of Mr. François on the extensive literature of British witchcraft is abysmal.

The inedited trial mentioned in the titlepage is that of Suzanne Gaudry in 1652. It is from the archives of Lille. Its inclusion gives the book its chief claim on the attention of scholars.

G. L. K.

A. N. AFANASSJEW. RUSSISCHE VOLKSMÄRCHEN. Neue Folge. Deutsch von ANNA MEYER. Vienna (Dr Rud. Ludwig), 1910.

The first series of this translator's versions of Afanas'ev's folk-tales appeared in 1906. We welcome the second series warmly. Everybody knows how interesting and important these Russian stories are. The more generally accessible they are made, the better. The translations are excellent reading. The volume is beautifully printed, and sells for only three marks. We hope for more work of this kind from the same hand.

SCHLESISCHE SAGEN. Von RICHARD KÜHNAU. I. Spuk- und Gespenstersagen. II. Dämonen- und Teufelsagen. 2 vols. Leipzig, B. G. Teubner, 1910-II.

Two thick volumes, each containing an instalment of Kühnau's elaborately planned work on Silesian traditions, are now before the learned world. They are included in the series of *Schlesiens volkstümliche Überlieferungen* which the Silesian Folk-Lore Society is publishing under the general editorship of Theodor Siebs.

The society is to be congratulated on securing the services of so active and enthusiastic an editor as Kühnau. He has gathered his materials from many sources, in print and in manuscript, as well as from the lips of the people. The result is a great body of trustworthy matter to which the investigator of the popular spirit will have recourse with ever-increasing gratitude. Nor will the general reader find these volumes destitute of entertainment, for many of the legends are absolutely first-rate, considered merely as stories.

The classification is sensible, and not, as is sometimes the case, finical or over-subtle. Every demand of science is satisfied in the exactness of the references.

The richness of the collection is almost amazing. Yet a third volume is announced as ready for the printer. Stories about Rübezahl, local legends of Breslau, and *Märchen* are not included in the editor's plan.

Particularly interesting is the group of vampire stories, covering nearly fifty pages, and illustrating almost every phase of this gruesome superstition. Two especially famous vampires are the Breslau shoemaker of the sixteenth century and Johann Cuntze of Pentsch. Of the former the editor remarks, “Ja selbst im Auslande ist die Geschichte bekannt geworden, und Henricus Morus Cantabrigiensis, der englische Theologe, erwähnt in seinen Opera den Sutor Vratislaviensis” (p. 168). This is a rather vague